

مصطلح الحديث—Mustalah ul Hadith

Sahih: A hadith that has a connected link throughout the entire chain of narrators and each narrator is *adil*, just and upright, and *daabit*, retentive memory. Also the hadith should not be *mu'allal*, defected, or *shaaz*, when a trustworthy narrator contradicts a more reliable narrator.

Hassan: A hadith that is narrated with the same conditions as sahih but is less in *dabt*.

Dayif: Which belongs to neither of the two categories mentioned above.

Musnad: Some say that *musnad* refers to the hadith which its sanad leads back to the Messenger صلى الله عليه وسلم whether it is muttasil or munqati'. Some say that it is only specific to the hadith that is marfoo' and muttasil.

Muttasil: That report whose chain of transmission is continuous and established, whether marfoo' or mawqoof; this too is termed as mawul.

Marfoo': Any narration that reaches back to the Messenger صلى الله عليه وسلم, whether it's isnaad is muttasil or not.

Mawqoof: Any narration that reaches back to a Sahabi, not all the way to the Messenger صلى الله عليه وسلم.

Maqtoof': Any narration that reaches back to a Tabi'i, or whoever is after them.

Munqati': When narrators are omitted from anywhere in the chain.

Mursal: When someone is omitted from the very end of the chain of the hadith, from a tabi'i or after. For an example if a tabi'i says, "Rasool Allah صلى الله عليه وسلم said..."

Mursal khafi: When someone narrates something from a narrator who he didn't actually hear anything from but was alive in the same time as him.

Mu'dal: When two or more narrators are omitted consecutively from the chain.

Muallaq: a hadith where one or more narrators are missing at the top part of the chain, specifically from the side of the compiler. It is different to mu'dal, as that is more general.

Muannan: When the narrator says, "person A عن person B عن person C"

Mudallas: When someone says that he directly heard a specific narration from someone who he has heard other narrations from, but in reality he heard that specific hadith from someone else.

-) **Tadlees ut Taswiya:** When someone commits a weak narrator from the chain

-) **Tadlees ul Isnaad:** Narrating from someone he met but didn't actually hear from him.

-) **Tadlees us Shuyukh:** Narrating from someone he did hear from but uses an ambiguous name

Shaaz: When an acceptable narrator narrates a hadith but a more reliable narrator narrates something else that contradicts it. The narration of the less reliable person will be disregarded.

Munkar: When a weak narrator narrates something that opposes what a stronger narrator reported. Or there is a narrator in the isnaad who makes wild mistakes, is extremely careless and lost, or openly sins.

Ghareeb/Fard

A hadith that has only one narrator at any point in its chain. This can either occur in the matn (quoted content) or in the sanad (chain) of the hadith. There are two kinds of gharaabat:

-) **Fard e Mutlaq:** when the tafarrud occurs at the root of the sanad; meaning one tabi'i narrates from a sahabi or a group of sahaba.

-) **Fard e Nisbi:** when the tafarrud occurs at any place in the middle of the sanad. For an example a group of tabieen narrate from a sahabi and then one person narrates it from that group.

Azeez: A hadith that has two narrators in at least one level of the chain and the number of narrators doesn't go below two in any level.

Mashhoor: A hadith that has three or more narrators throughout the entire chain. It is also called mustafeed, because this hadith is widespread and famous amongst the community.

Mutawaatir: A hadith that gives sure knowledge (ilm e yaqeeni) about something. There is no doubt in the content and its meaning.

There are four conditions that must be met for a hadith to be mutawaatir:

1. So many people narrate the hadith that it is impossible for them all to have agreed upon a lie.

2. The number of narrators doesn't decrease from that large number in any level of the chain.

3. The content being narrated is حسي (witnessed).

4. The hadith actually gives knowledge to the listener.

Mu'allal: When there is any defect in the isnaad or matan of a hadith which hurts the authenticity of the hadith, but remains fine apparently.

Mudtarib: When the same hadith is narrated, but differently either in the sanad or the matan, and they are both equal in preference and strength.

Mudraj: When a narrator says something from himself or someone else right after narrating a hadith and it is thought that it is part of the hadith.

Maudoo': A hadith that was fabricated and attributed to the Messenger صلى الله عليه وسلم

Maqloob: To shift the order of words either in the matn or sanad.

Aali: A narration with a short chain

Nazil: A narration with a long chain

Mukhtalif ul Hadith: When a maqbool hadith is contradicted by another maqbool hadith. This has two types, whether the two ahadith can be acted upon together or not.

Musahaf: Altering the placement of dots on the letters of a hadith while keeping the form of the letters the same. With respect to just wording or meaning.

Musalsal: When a hadith is narrated with words along with an action.

I'tibar: To investigate a hadith and its different chains to figure out if anyone else narrated the hadith too.

Mutabi': When a hadith is narrated that is the same as another hadith in meaning and words or just meaning, and is narrated from the same Sahabi.

Shahid: When the same hadith in wording and meaning or just meaning is narrated but goes back to another Sahabi.

10 Reasons for طعن الراوي

(١) كذب , (٢) تهمة , (٣) فحش الغلط , (٤) غفلت , (٥) فسق

(٦) وهم , (٧) مخالف الثقة , (٨) جهالة , (٩) بدعة , (١٠) سوء الحفظ

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